goods upon basic tools and implements, like knives, scissors, shovel, pulleys, needles, of 471
bills, which are purchased from traders.

Animal husbandry. The dog and horse are the only domesticated animals. Two breed 231
dogs are bulldog, pack dogs and hunting dogs. Pack dogs average about twenty inches by [492]
the ground and are of no particular breed (Pl. 1), a mix (2), while hunting dogs are a
smaller. A pack dog becomes useful at about three years and is at his prime in his fifth
year. When a dog is six years old signs of weakness begin to appear and his hair starts
lightened. A family owns four to five dogs.

Relatively little care is manifested in the breeding, care, and feeding of these animals.
An example of poor care was manifested by Nida who, returning from a hunt early a
morning with his dog's nose full of porcupine quills, did not remove them until four o'clk
that afternoon. The feeding of dogs is a haphazard procedure, although in general they a
more consistentsmile fed in winter, when they are required to do more work, than in su
when they are little employed. The animals are also said to eat more in cold weath
Dogs are fed once a day, in the evening. Their food generally consists of purchased
meat mixed with table scraps and water. Meat and fish are fed to dogs only if there ha
an abundance. When according to natives, a small piece of fish may be shared to the dog not
If meat is scarce and the supply of meat exhausted, dogs may be fed with a mixture of oily
or whole where flour and water in which a small piece of fish is sometimes added. In wint
especially when travelling, food for dogs is pressed snows. "Just like people. Dog lost in"
Harry Long explained. In a year, in two settlements, three dogs consumed about six hundr
pounds of dog meat, although this amount can be reduced if sufficient snows and early
are taken. Pregnant animals, such as mares and cows, are also fed fish and fish to dogs for ma
people. Lynch Mine and Brown Jim, however, reported that their mares fed meat mixed
dogs. "If you the horses much anything were sick."

The systematic attempt to train or train dogs beyond remembering the commands for
searching people or from running upon their game. Formal training, for reasons of economic
reasons and practicalness, is completely lacking and there are evidences only of a general
affectionate relationship between dog and master. Dogs are rarely educated but often to the
extent. Typically a dog contracts a fancy of his master. Some animals, however, are designed
as being faster, weaker than others and quicker to obey commands. A man said to Jim
weakest dogs fault is comparating to one another person's poorly trained animals. A rule
commonly attempt is made to restrain dogs from indiscriminate hunting. Such cases ar
Jim, who stay said to also thought to frighten game out of the neighborhood. Hunting is
an abundant pastime for both showing or for picking up a mink and flagging it in the
direction.

In early winter, women and girls prepare fresh skins to have their animals dang 245
the cold weather to temperature relative comfort. Fresh is placed on the seam for the dogs
dog sin. Dogs are never permitted in the house or camp. Although pups are given a
affectionate function around a camp, after six or seven months they are left greater dogs a
always dogs and a short distance from the settlement. The exception is that left certain bitc
meat is stored food dog meat exhausted. In December cups, when the photographer is pre
assisted in Kenn, Jim's father, three of their men's dogs were seen foraging through the dun

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

231 some while two others had been sent to River Joe's son-in-law, Louis Moses, because of the report that the latter had killed two moose.

[518] Most people call their dogs in English. Some of the names given are: Tobacco, Paper, Tokos, Bailey, One Dollar, Sporty and Widowtoe (also called Long Face in the Kaska language). Dogs are generally owned by men, but women and children usually prepare their food and feed them.

[822]

Little attention is paid to keeping dogs free from flea or lice, although wood ashes applied to the animal's hair is regarded as effective in killing these pests. An efficient way of removing porcupine quills from a dog is to empty a porcupine's bladder on the affected parts. The urine stops the quills from penetrating further and the needles can then be painlessly withdrawn.

231 A few Nahane Indians own horses purchased from parties outside of the Kaska area.[1]
492 A family generally owns two or three horses and the winter mortality of the animals is apparently high. Horses are used as riding animals by both sexes. Boys from the age of twelve experience great enjoyment galloping and often ride bareback. Women type saddles are generally employed and preferred for riding. The main function of horses is to pack supplies from the trading post to the winter settlements, but they are also used to summer and fall to pack moose from a moose kill. One or two people in the Upper Liard River district considered purchasing horses with which winter cutter could be transported overland northeastward from the Alaska Highway. Other Indians mentioned that horses are suitable east of Lower Post because there the snow is not very deep and horses can winter out. On the Upper Liard, however, the deeper snow would make winter feeding a serious problem. No grain is purchased for the winter feeding of horses. Some men showed considerable affection for these animals and also demonstrated a knowledge of equine qualities.

[819]

411 Weapons. Large and small caliber rifles are used in hunting. The single-shot bolt-action
224 rifle, firing a short or long .22 caliber cartridge, is mainly used for fowl and small game like rabbits. It is also used to kill forbearing animals, such as lynx, wolf and coyotes, when these are found alive in traps. The relatively low cost of this gun permits extensive distribution. It is the first weapon which the adolescent boy or girl is able to use and own. The larger rifles of Canadian or American manufacture, firing a .30/30 or .30/06 caliber shell, are used for killing large game like the moose and caribou. These guns are also regarded as necessary protection against the danger of bears. Their ownership is restricted to men, older boys, and women.

411 Considerable interest and discussion revolves around the types of shells available for
513 large caliber rifles. Long shells are preferred to the .30 size. Hard point large caliber cor-

[1] According to one informant the horse was introduced from Fort Nelson, presumably by members of the Nahane Tribe. If true, this would put the date of the introduction of the horse after 1905, or after the animal reached the Fort Nelson River Hinterland. Ethnography and Acculturation of the Fort Nelson River Indians. According to the Nahane Informant, the Kaska certainly saw their first horse many years earlier, when the Hudson Bay Company passed up the Liard and Frances Rivers' valleys. It is also possible that the horse was originally introduced from the south, via Fort Grahame and Wrigley, rather than from the east, and it is also well to remember that horses, perhaps by big game hunters, too long been an important occupation on Telegraph Creek. In 1942-43 a number of white persons kept horses around Swing River, on either side of Lower Post, and also at Table Lake. The three purchased horses during this period from a trapper, who brought the animals from Dawson Creek.

1: Honigmann, E-5 (1943-1965) 1949 ND12 Nahane ND12

quantity to play. Most of their time is still spent alone to the passerby, sitting quietly or amusing themselves with desultory activities. This pattern conforms to the ideal for children's behavior. Parents try to restrain the exuberance of children. "Quit making hell!" Mildred Long called to Ann Wiley, six, who was dashing to and fro excitedly.* Nels was consulted on this ideal when he compared Indian to white children. Indian children, he said, were "quiet all the time" while white children never sat still but ran around constantly and noisily. He confirmed the ethnographer's objection that not all Kaska children could be characterized as quiet. Some Indian children, he admitted, were "wild" in their play. 357

One of the outstanding features in the play of native boys and girls is the absence of cooperative activities, that is, enterprises that could not continue or would be disturbed if one of the participants withdrew. Most play may be characterized as parallel activity in which two or three children do the same thing although each remains primarily engrossed in his own routine. Thus children fish with bent pins, drag boats in the river, or run with home made wheel toys, each playing independently but getting pleasure and stimulation from the presence of companions. The height of cooperative play is attained in bone shinny, where an older boy wheels youngsters in a worker's wheelbarrow or in games of throwing balls. Girls begin camp play at about five or six and the game continues to adolescence but a little cooperation. "I lay down," a young child exclaims, whereupon the others follow suit. Older children may set up more elaborate "camps" in which broken stoves are used to heat tea or even to cook rabbit, but such make believe play is acting out the roles of husband and wife does not appear, each child remaining his own personality. Older children, including boys, sometimes join youngsters in building small camp fires on which water is boiled to vacuate time and tea leaves with sugar added. The beverage is then shared by the group. Parents were not observed to participate in children's games.

Imaginative play is also limited to young children. Small cut out animals are prepared from cardboard by older children and used to act out sequences of moose hunting. Paper airplanes, made by folding and creasing a piece of heavy paper and then adding cut out wings and propellers by means of slits, were thrown through the air and are identified as Japanese or American. Wooden guns, cut by fathers, are used by boys to shoot imaginary moose and enemies. The older folks also cut wooden bears out of poplar and commemorated for a young child. A piece of tin may be cut in the shape of an outboard motor and fitted with a propeller that revolves when the boat is dragged in the river. Such craft are tied to a stake that enable their owners to sail them around but from shore. For girls there are dolls purchased in the western. Such babies are put to sleep in a wooden box, which we once saw a young girl dragging behind her. Generally, the number of toys into which a child can project fantasies is limited. Children show little inclination to share toys, and the attempts of older young men to appropriate objects may provoke aggression or flight. Generally there is little overt breaking of children's unsupervised activities and all manifestations of such behavior are promptly discouraged by parents. 358

Young dogs and puppies provide young boys in Lower Post with a popular source of companionship. Youths who have animals like horses, in objects to their mobs, roll around with 359

* It is interesting to note that during school years, the statements urge the children to run and play around rather than sit in open groups.

[57] [58] dens, and sometimes inflict blows without cause. Horses are also plagued and teased by boys whenever the opportunity presents itself. This sport leads to punishment when it results in complaints to parents from the animals' owners, who fear that the teasing is making the horses sick. Older boys, from ten into adolescence, take keen delight in riding bareback along the river road and dancing their mounts into a cluster of girls.

[59] [60] From five to six boys often make crude rolling toys out of the cover of a vacuum tin. The disc is nailed to a willow or poplar stick and the nail bent where it emerges from the other side (Plate 10, d). The child runs pushing the wheel before him. Youngsters try to set this brush with cans, explaining that they are cutting wood. In winter children, ranging in age from five to late adolescence, enjoy sliding down outhouses to the frozen river on sliding gees or small sleighs made by older uncles or parents. Only the heaviest cold interrupts this sport. By seven or eight, boys make their own sleighs, to use in shooting at trees and birds. Boys of twelve or sometimes earlier testing their strength picking up heavy weights and trying to lift the naked boards of a table top. This is also the age for target practicing with, or rather rifles, although hunting for small game has already begun.

[61] [62] [63] In contrast to boys, girls generally play less imaginatively and more quietly. Some examples of girls' activities have already been given. In addition the girl's fondness for expressive and decorative art must be mentioned. Most girls have copybooks of crayon colored drawings, many of them conventional floral patterns such as are embroidered on moccasins. Sometimes more scenes from illustrated magazines are copied. With a stick, a girl draws elaborate curvilinear designs on the level snow of a frozen lake. Another popular activity of older girls is to cut snakes out of paper bags. These are heavily outlined and colored with lipstick and charcoal, and worn to visit neighboring camps or towns, where incapacitated children are to frighten.

[65] Boys of five and six often make themselves nuisances by teasing older girls. Such teasing leads to pushing and wrestling in which the older girl's strength often succeeds in delivering her tormentor. Teasing between the sexes continues to puberty (when it gives place to sexual provocation), and is usually conducted in a spirit of fun rather than with any intent of serious aggression.

[66] Following the period of infancy and, as we will see, arising partly out of the emotional expansion to which the young child is subjected, there develops in children a sense of youthful responsibility, independence, and self-reliance such as is noticeably lacking among children in western society. Many attitudes of parents go to sustain these character traits. People rarely condescend to children. There is little encouragement of make believe play; even a youngster of four or five may be told that he will never catch anything by fishing with an unbaited safety pin. Personal intruders are also not designed to encourage beyond every trouble. Although the child is dependent on the parents for all the necessities of life, it is rare for the latter to stress this dependence except in order to reaffirm their dominance in the socialization process. Often parents stress their dependence on the child, the need for his help in the present and the importance of his concerns vis-a-vis the future. In carrying out parents' wishes, children are not exposed to suffering loss of dignity or self-respect, such as might arise were rebuffs and humiliation features of the socialization process. The independence of the young child is not frustrated by confronting him with economic demands or the

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

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Strength and endurance, especially to men, were considered very desirable and of more importance than the stature and shape of body. Tall men were considered good looking, but not equal to short men for strength and endurance. Some tall men were very good walkers but short men were better than tall men at workers and porters. They could carry heavier loads without becoming fatigued. Men who were skilful hunters, good-tempered and of kindly disposition were most desired by women. These qualities were more considered by women than good looks, etc. Some men considered a light smooth skin preferable to fine features. Some would say, "That woman has a beautiful face and fine features but her skin is too rough". It is said that women (or all persons) of the Karen physique had rougher skins than women or people of the Wolf physique. This is said to be owing to their descent from Dog Karen who like the raven bird had rough skin, especially on the legs. A very white head or a very flat nose was considered ugly. People having these features were said to resemble slaves. A man would say of a white-face, flat-nosed person, "That woman is ugly; she resembles a slave".

[illegible]--HABITS AND PREPARATION OF FOOD

The food of the Tailing consisted of flesh of animals and of fish supplemented by some vegetable food during the summer season. Animal flesh especially was the chief substance of the tribe, but fish was also important. In comparison with the Plateau Tribes the use of roots and berries was insignificant. Small fish taken from main or fresh water were not eaten. It is said they were fairly abundant in one large lake near the head of Sano River, but in all other parts of the Tailing country were exceedingly scarce. There were no domestic animals excepting the dog, and no agriculture was practised, except for a period of years the cultivation of tobacco.

The flesh of the following animals was considered good food: the serow, saiam, buffalo, sheep, goat, bear (of all kinds), tiger, leopard, marten, porcupine, ground squirrels, and hare or rabbit.

Tree squirrels and martens were eaten occasionally especially if food was scarce but they were not considered very good food. Squirrels did not have enough fat.

Dogs

231 232 The Tahltan claim to have had dogs from the earliest times and their origin is lost in antiquity. It is thought that they originated from wolves (viz., the timber wolf of the North) and have been tamed by Indians. Probably the first were litters of pups captured by the Indians and raised in captivity. The most gentle of these were preserved for breeding and in process of time through selection and constant contact with men the Indian dog was evolved. The Kaskas especially often bred dogs with male wolves and do so yet to improve the strain. Attempts to breed them with the fox have always failed. The Tahltans considered all their dogs to be of one breed or descent, although they varied considerably in size and colour. All had the same shape of face, nose, ears, and tail and the same quality of hair, in these respects resembling wolves. In size there was a large kind, the largest of them somewhat smaller than the timber wolf, and a small variety, the smallest of them no larger than terriers. A number of dogs were of medium sizes resulting at least in some cases from crossing between the large and small kinds, or the small variety may itself have been evolved through selection and breeding of the smaller of the middle-sized dogs who themselves were probably simply individual variants of the common large dog. Some Indians paid attention to the breeding of dogs for certain hunting qualities. For instance two dogs known to be specially good for beaver would be mated; thus certain families or strains of dogs possessed more pronounced qualities than others for the hunting of certain kinds of game. This was hereditary in them and no doubt developed through breeding. Certain dogs, say, that did not belong to a strain peculiarly efficient for beaver hunting through training and frequent use became as good or almost as good as those possessing the strain. On the other hand many who did not belong to this particular strain never became any good at beaver hunting. Dogs were also sometimes bred for size and color but this was more to suit individual tastes or fancies of men, women and children. Some women and children liked small dogs
231 and dogs of peculiar or pronounced colors. Most dogs, especially the larger ones, resembled wolves in their general colors and markings. Like them they were all more or less white underneath and of different shades of grey, brown and black above. Some were very light grey or almost pure white and others almost pure black. Some were reddish and some spotted. Most of them, however, were intermediate grey and brown colors.

Although the largest of the Tahltan dogs resembled the wolf in its main characteristics, still there was sufficient difference between them to distinguish them. At the present day the dogs of the tribe are all more or less mongrelized, some of them have a strain of the old Indian dog in them but most of them are of breeds introduced by the Whites (since 1874) and crosses between these. A very few remain, perhaps now not more than two or three, of a very small variety of native dog generally known as the "Tahltan bear dog," because it is said they were particularly used in hunting of bear. According to one informant they had a good "nose" for bear, taking the hunter to where it was or, in the event of "jumping," followed it up "giving tongue" and worrying it by snapping at it, thus retarding its progress until the hunter caught up. Being small and very nimble, the dog always managed to evade the bear when he struck at him or rushed him. This specially small dog of the Tahltan will probably become extinct. All I have seen of them are black or dark grey, some of them are quite black in color with the exception of white patches on the breast, muzzle and sometimes on the feet and underneath the belly and flanks and a very few grey hairs in the body coat. With extreme age they take on a markedly grey phase of color all over the body. Dogs were plentiful among the Tahltan. People who had sluts gave all the pups away they did not wish to keep. Dogs had no price, even the most valuable hunting ones, and they were not bought and sold as some dogs are at the present day. Anyone who wanted a dog could always get a pup and sometimes also a large dog for nothing.

Formerly no particular care was taken of dogs. They sleept just like wolves and lay inside and outside the camp at any place. No kennels or dog-houses were made for them, nor even brush spread for them to lie on. At the present day some people make shelters for dogs they value and spread brush for them to lie on. Generally dogs ran loose, but when considered necessary they were tied up, as for instance when people were afraid of their stealing or afraid of their being killed and eaten by wolves. As a rule people kept food and skins and other valuables dogs might eat or tear out of their reach in trees, and on scaffolds etc. When it was inconvenient to do this they tied up all dogs known to steal. [343]

No special halters or ropes were used for tying dogs such as were in vogue among the interior

231 Salish. Any kind of stout line of leather or rawhide was used. To give greater strength some of these were plaited. No bone toggles were used on the lines, which were simply tied. Dogs were fed on meat and fish and ate all kinds of scraps and refuse around the camp. When their owners had an abundance of food they got plenty to eat and when food was scarce they necessarily received very little. The Tahltan aver that their old breed of dogs could not live at the coast. Many times Tlingit trading parties took dogs home with them, but in all cases these dogs lived but a short time or became very unhealthy. They developed pulmonary troubles and soon died or became mangy. Whites who have taken away to different parts of the coast specimens of the small Tahltan "bear dog" say that in all cases these dogs soon became sick and died.

[229] 492 The Tahltan claim that formerly dogs were used by them for hunting only, and it is only about fifty years ago since they first commenced to pack and haul with dogs.

[177] In fact it seems packing and driving came in about the time of the Cassiar gold rush in 1874, and for this reason, the introduction of these processes is generally credited to the Whites. Some Indians aver that a little packing had been done a few years previous to this time. However this may be, packing and driving generally came in about this date. Wooden [A3] sleds and dog harnesses of the common kinds used by Whites in the North are those in use, and the methods of driving appear to differ in no ways from those generally prevailing in the North.

492 415 In packing dogs' pack-bags are used. Some of those formerly in use were made of leather, but at the present day all are made of different kinds of canvas or tent material. In shape they are like saddle-bags used on horses. Most of them are of a single strip of canvas of the proper length and width, the middle part of which is intended to rest on the dog's back. The ends are doubled up outwards and sewed to the body so as to form a bag on each side of the dog, a sufficient loose end being left on each side to stretch over and cover the mouth of the bags. Sometimes one loose end is longer than the other, the shorter one simply covering the mouth of the bag of which it is an extension whilst the other reaches over the back of the dog and covers b[illegible]. Sometimes both are of equal length, one loose end being tucked

under the other across the back of the dog, either end 492
being available as top cover. Material to be packed 415
is placed in the bags, it being necessary to have the
contents of each about equal in weight. The covers of
the bags are fastened down with a lacing of thongs
passed through a series of loops of the same material
in the upper sides of the bags, the lacing passing
from one bag to the other across the lids /sic/ and
the back of the dog. The bags are kept in place by
a single slash rope of leather or canvas about ten or
twelve feet long which is first passed around the ends [284]
of the bags below the sides of the dog and then around
the bags underneath the dog and back over the top to
the point of commencement. There are several slightly
different methods of fastening the bags. (For specimen
of the common dog pack-bag of the Tahltan see National
Museum specimen No. 39).

Dogs pack weights of twenty to fifty pounds 492
according to their size or strength. Families have
two or three to six or more dogs. The difficulty of
feeding them at certain seasons almost alone limits
their number. Large active dogs good for both packing [435]
and driving and well enough haired to withstand severe
cold are in demand and some dogs exchange for as high
as $40.00 or even more.

Horses 231

The Tahltans saw the first horses about 1875, [77]
when pack trains of horses and mules arrived overland
from the southern interior of British Columbia to pack 492
during the gold mining excitement. The packers with
these trains were Whites of various nationalities,
Mexicans and Indians from the Shuswap and Lillooet
tribes and from Thompson River. Accompanying the
latter were two Shahaptin Indians, one a Yakima and
one a Wallawalla. Most of these pack train hands
soon returned, and after a time most help of this kind
was supplied by young men of the Tahltan, who thus be-
came acquainted with horse packing, and horse manage-
ment, including shoeing of horses. With the diminish-
ment of mining most of the pack trains had left by
1884. However, some horses were retained in the
country for packing purposes by traders and others
and there was again an increase of horses and packing
during the Klondike excitement. Later packing of
supplies for the Yukon Telegraph Line and development
of big game hunting due to the annual arrival of
wealthy whites, added to the packing done by traders

231 492 and others over the portages, has kept horses in the country until the present time. Although Tahltans do nearly all the pack train work and a number of them have been in constant contact with horses for years, hardly any of them have become horse owners or attempted the raising of horses. This is probably not to be wondered at considering the life of the Tahltan. Long winters, cutting of hay, infeeding interfering with trapping, soft ground, etc., /militate against owning horses;/ the country is better for dogs.

482 [493] Previous to the use of dogs for packing and hauling, goods were transported entirely on the back, except that in the winter, when snow conditions were favorable, hand toboggans were used. The latter are still used when dog sleighs are not available. Camp materials, food, meat, etc., are still in large measure transported on the back, and parties may often be met shifting camp or on the way to hunting and trapping grounds, all members carrying loads according to their strength, from aged people to children of ten and twelve years. Of course all the dogs have packs as well. [492]

482 Loads were carried on the head with tump-lines. Occasionally for sake of change men sometimes carried with straps passing over the chest or shoulders. The common tump-line or pack strap used by the Tahltan consists of a strip of the leg skin of the caribou or moose (generally the former) cut to an even width and dressed in the hair. Some are dressed only a very little. The strip is usually about two feet long by four or five inches in width, the narrower sizes being generally used by men and the wider by women. To each end of the strap is sewed a piece of heavy leather five or six inches in length, of the same width as the strap and with rounded ends. To each end of these is sewn a double string of caribou leather or stout thongs about eighteen or more inches in length. These strings are used for attachment to the lashings of loads or to the carrying loops of pack-bags, etc. The strings are never wound around loads as is so often the case among the plateau tribes and therefore no great length is required. With many pack straps bone stretchers are used to keep the band flat. They are sewn across the inside of the band just above or at the junction of the leather ends by thread or strings passing through holes bored on their ends. Some are simply seized in position /sic/. Most of them are made from the upper leg bones of caribou of grizzly bear which are split and smoothed into a flat shape. Many of these bones were ornamented 531 482

6: Honigmann E-5 (1943-1945)1954 ND12 Nahanni ND12
Upper Liard

he pulled the noose tight. Boys sought to catch robins and other small birds with snowshoe traps. Snowshoes were placed on their sides so that they met at an acute angle. Bait was placed under the trap, from which a line extended to a cover where the young hunters lay in concealment. As a bird entered the structure a boy pulled the line, bringing the snowshoes down on the helpless prize. 223

For hunting caribou, circular enclosures were built that often reached a diameter of 50 feet. Such surrounds consisted of a circle of upright poles with in-between spaces piled with brush. Various points along the fence held snares, each man who cooperated in the building of the pen also setting a few snares. Cooperative effort drove the animals into the surround, where they could be pursued and dispatched with arrows. A wounded caribou could never be clubbed to death nor might he be touched with wood. To violate these injunctions promised a quick end to a hunter's success and might bring retribution in the form of illness. Men sometimes drove caribou into a ravine or against a cliff, where they could easily be speared to death. Sometimes human beings formed caribou "surrounds." 224 [71A]

Semicircular tracking, involving a hunter pursuing an animal against the wind, figured in caribou and moose hunting. For this procedure in dry weather, a man removed his moccasins upon encountering a fresh track. Bare feet enabled him to move more quickly, it was said. In autumn caribou and moose were called with birch bark horns or with a moose scapula rubbed briefly against a tree. During the moose calling season a man exercised caution never to take a moose scapula into camp lest a woman set eyes on the bone. Should this happen, he might lose his hunting ability. Before animal traction became prevalent small dogs assisted hunters in running down moose and bear. [78A] [E3]

Other hunting techniques included breaking into a beaver house in autumn and killing the occupants with spears. The same animals were also taken with nets or with the gaff stick, an implement further employed to hook a porcupine in its den. In summer porcupine could be clubbed to death easily. [41] [28A]

Kills of large game ended up by being shared between the hunter's and neighboring families who customarily sent representatives to pack home the meat. At the scene of a kill each man selected that part of the animal appealing to him. Sometimes, especially when meat was scarce, quarreling might occur over the food's distribution. A story is told of one man who sought to tear a caribou head from the clutch of another. The latter fiercely held on to the tongue until that organ was wrenched from the mouth. A "lazy" man, who did not choose to hunt, freely joined a party going to fetch meat from a kill. Failure to share meat aroused resentment and ridicule. As already indicated, men did the greater part of hunting, boys early accompanying fathers into the bush to learn the necessary techniques. A man who lacked sons might train his eldest daughter to hunt, but her success in such work was believed to depend largely on her chastity.

Although the Upper Liard Kaska, like other northern Indians, regarded game as the most attractive food, actually fish provided the dietary mainstay of the population. From the lakes and rivers people took jackfish, lake pickerel, lake and brook trout, whitefish (in smaller numbers because they were also the prey of jackfish), grayling, loche, and sucker. Clubbing, spearing, shooting with bow and arrow, netting, and trap- 226